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UZBEK LANGUAGE GENERONIES ASSOCIATION

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Annotation: The article will focus on the fact that the associativity of generics, as well as other lexical units, occurs on the basis of a common significant feature, and such an associative connection forms a paradigmatic series.

Keywords: systemic approach, paradigm, syntagmatic relation, associative relation, paradigm of gender names.

Until recent years, Uzbek linguistics has focused on systematic approaches, with a greater emphasis on the relationship between sign and symbol. The problem of the relationship between sign and language has become the focus of much research. In the second quarter of the twentieth century, the study of language in relation to the imagination of the individual was put on the agenda of linguistics. We find this interpretation in the article by Professor A. Nurmanov "Paradigm and its relationship to the linguistic landscape of the universe (LL)" [1,96-107]. “It is not difficult to see that such an (associative - I.X.) relationship is completely different from a syntagmatic relationship. The next relationship is not long, it is localized in the brain and belongs to the treasure stored in the memory of each person. Such an attitude is an associative attitude ”[2,98].

Commenting on F. Saussure's views on linguistic relations, A. Nurmanov noted that the concept of associative relations used by F. Saussure was formed under the influence of psychologism. lum to groups. We know that in the Glossary of Linguistic Terms, signification is defined as: "A concept that represents a linguistic unit is called a significate" [5,87]. A word that combines words in a paradigmatic sequence on the basis of a common meaning forms an associative connection. Although the rest of the words are based on the same common meaning, each has its own subtlety. This is because the unifying sema indicates that each member is grouped into a specific semantic cell, and the distinguishing sema indicates that each member in the cell is unique. Indeed, associative relations are in some respects paradigmatic. For example, some lexemes in an adjacent paradigmatic series may be imaginary: the infant lexeme is the first in the human mind to imagine the image of the mother, while the two lexemes are based on the semantics of "person" and "family." it is also possible to merge into a content slot. Some of the sources created in recent years have focused on specific aspects of syntagmatic and associative relations [4].

As A.Nurmonov rightly points out, when a word enters into a syntagmatic relationship, it is associated with other words outside the speech process in the memory of the spoken language according to the sign of commonality, and the associated units form a certain group in memory makes [3,58].

Generonyms, like other lexical units, associate on the basis of a common semantic sign, and such an associative connection forms a paradigmatic line. When an associative experiment was conducted on the basis of lexemes meaning "creation" semantic action, person, object, sign, which belongs to the paradigm of generonyms in the Uzbek language, various lexemes came into "chain" connection with these units.

The results of the experiment showed the following:

Infant, mother, pain and *labor (chaqaloq, ona, dard, to'lg'oq)* lexemes, which are in a *"chain"* relationship with the lexemes of *birth* and *childbirth (Tug'moq, tug'ilmoq),* were the highest. There was also *a new life, a first step, happiness, pain (yangi hayot, ilk qadam, baxt, og'riq).* As an associative connection with the word *baby (Chaqaloq) - miracle, happiness, innocent murmur-style (mo'jiza, baxt, begunoh murg'ak)* words and phrases have shown a large amount, *kasha (porridge), alla, sucker, the cradle, the mother's happiness, the individual, the angel, the innocence, the weeping, and so on (kasha(bo'tqa), alla, so'rg'ich, beshik, ona baxti, individ, farishta, beg'uborlik, yig'i*). In experiments with the *mother* lexeme, while expressions of *kindness, compassion, and greatness (mehribon, mushtipar, buyuk zot)* were high, units such as *homeland, home, sweet word, great kindness, creation, and heroism were less common (Vatan, uy, shirin so'z, buyuk mehr egasi, yaratish, qahramon).* In experiments with the *milk (sut)* lexeme, *drinking* and *cow's(ichimlik, sigir)* lexemes were the most common, *while food, sweets, liquids, whites, coffee, and children's products (ozuqa, totli ne'mat, suyuqlik, oqlik, kofe (qahva), bola)* were the least common. We also looked at the analysis of breast milk during the experiments. As a result, there were sharp differences between the associativity of the expressions milk and breast milk. We know that through the combination of breast milk, the milk lexeme belongs to the archetypal paradigm of "creation." For example:

The bears were not afraid of people, they ate and sucked on the milk of their dead mothers - Ayiqchalar odamlardan hayiqishmadi, ular tamshanib, o'lik onalarining sut to'la emchagini cho'zib-cho'zib emishar edi (Sh. Kholmirzaev, the man who flew into the ravine). In this sentence, the milk lexeme is used in connection with mother's milk, namely the mother's bear, where the milk lexeme belongs to the "creation" archetypal group we are analyzing. In general, the connection between the milk lexeme and the "wound" semantic units, as well as liquids and coffee, was observed, while the specific meaning of breast milk was often associated with the "creation" semantic units, such as infants, children, and infants. At the same time, it was observed that the concepts of purity, honesty, responsibility, as white as mother's milk, whitening, consent, duty are manifested. The situation defined by the lexeme of life was as follows: the most contact is with living, family, opportunity, happiness, trial, and rarely with birth, nature, being, field, boiling, reward and sin-like words and phrases. 'zga thrown. In some cases, in a poetic text, the poet uses a number of interrelated words together to make the situation more vivid and effective. As we have seen, the associative connection of generonyms occurs not only on the basis of a common meaning, but also on the basis of mutual contradictions. The lexemes of "birth" are associated with death, as well as the lexemes of "extinction". Also, each lexical unit forms a separate associative connection with each other, which, when replaced by another pair, leads to methodological or logical inconsistencies: birth-death, birth-death, bruise-death.

This means that words in the paradigm of generonyms cannot be studied in detail semantically without considering such an associative connection. This, of course, indicates the need to study the generonyms of "creation" and the necronyms of "death" on the basis of organic connection.

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